



## Conceptualizing Integration of Islamic Education and Education in General at UIN Syarif Hidayatullah Jakarta

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### ABSTRAK

Menjadi universitas yang menjadikan Islam sebagai corak penciri dan pembeda dari universitas lainnya, UIN Jakarta memiliki fokus pada integrasi keilmuan yang mengedepankan Islam dan ilmu umum yang dapat berjalan beriringan dan bersamaan sebagai satu kesatuan. Penelitian ini berfokus pada fakultas tertua di UIN Jakarta, yakni Fakultas Ilmu Tarbiyah dan Keguruan (FITK). Penelitian ini bertujuan untuk a) menemukan konsep pengembangan integrasi pendidikan Islam dan umum di FITK, dan b) mengetahui sejauh mana pemahaman dosen di FITK terhadap konsep integrasi ilmu pengetahuan. Pendekatan yang digunakan dalam penelitian ini adalah fenomenologi dan menggunakan metode kualitatif yang berguna untuk memberikan konsep integrasi pendidikan Islam dan umum serta mengungkap sejauh mana pemahaman dosen terhadap integrasi keilmuan. Hasil penelitian menunjukkan bahwa pada tataran konseptual, paradigma reintegrasi ilmu umum dan agama pada dasarnya adalah integrasi ilmu dan nilai-nilai Islam, yang bersifat dua arah, dari ilmu-ilmu sekuler ke nilai-nilai Islam, dan dari materi keagamaan Islam konvensional ke ilmu-ilmu sekuler. Temuan penelitian juga menunjukkan bahwa integrasi keilmuan sudah lama hadir di lingkungan FITK namun konsep integrasi keilmuan itu sendiri nampak belum menjadi satu keseragaman yang menyebabkan adanya banyak penafsiran baik dari masing-masing program studi, bahkan dari dosen-dosen di lingkungan FITK. Selain itu, konsep integrasi keilmuan belum sepenuhnya dipahami oleh masing-masing pimpinan di lingkungan civitas akademika UIN Jakarta, terutama karena kurangnya sosialisasi dan tidak ada penunjukan bagi lembaga tertentu yang bertanggungjawab proses integrasi ini berjalan dengan baik di seluruh fakultas dan jurusan di UIN Jakarta.

### ABSTRACT

UIN Jakarta, with its distinct characteristics, focuses on integrating Islamic and general education as a unity. This research focuses on the oldest faculty: The Faculty of Educational Sciences (FITK, hereafter). This study aims to a) explore the concept of integration of Islamic and general education at FITK, and b) find out the extent to which lecturers at FITK understand the concept of integration. The approach used in this research was phenomenology. It employed the qualitative method to describe the concept of integration of Islamic and general education and reveal the extent of lecturers' understanding of scientific integration. The results showed that at the conceptual level, the paradigm of reintegration of Islamic and general education is an integration of Islamic knowledge and values, which is two-way: from secular sciences to Islamic values and from conventional Islamic religious materials to secular sciences. The study also found that scientific integration has long been present in the FITK academic environment. However, the concept of scientific integration itself does not appear to be a uniformity which causes many different interpretations from each study program, even from lecturers in the FITK environment. In addition, the concept of scientific integration has not been fully understood by each leader in the academic community of UIN Jakarta, mainly due to the lack of socialization and no appointment for specific institutions responsible for managing this integration process.

### KATA KUNCI

Integrasi keilmuan, Islam, Pendidikan

### KEYWORDS

Integration of knowledge, Islam, education

## A. Introduction

The idea of integration between science and religion in Indonesia, especially between science and Islam, gained momentum when several State Islamic Institutes (IAIN) were converted into State Islamic University (UIN) in early 2000—now 23 IAINs have been changed to UIN. One of the arising main questions was how to integrate Islamic knowledge in science-based or general science faculties.<sup>1</sup> There is a kind of fear that each faculty will run independently, and this condition is said to threaten the existence of the theologically based faculty.

In the Islamic world itself, the idea of integrating science and religion can be grouped into two main streams. The first are thinkers who seek to integrate science with Islam by using science, especially social sciences and humanities, which emerged in the 19th century and after. The prominent figures from this trend that represent this stream of thought are Hassan Hanafi,<sup>2</sup> Fazlur Rahman,<sup>3</sup> Mohammed Arkoun,<sup>4</sup> dan Mohammed Abid al-Jabiri.<sup>5</sup> A prominent scholar from Yogyakarta, Amin Abdullah,<sup>6</sup> called it the "humanization of Islamic sciences." According to him, the humanization of this science needs to be done because Islamic sciences are too theocentric, which is quite difficult for new concepts to touch.

The second are thinkers who seek to integrate science with Islam by providing a vision of Islam into modern Western science. This second pattern is called the idea of Islamization of science, with a number of figures such as Seyyed Hossein Nasr,<sup>7</sup> Mohammad Naquib al-Attas,<sup>8</sup> dan Ismail Raji al-Faruqi.<sup>9</sup> The first two were better known as figures who had philosophically demonstrated the weaknesses of modern science, and suggested the possibility of Islamic science as an alternative that fills the empty space that modern science cannot fulfill, while providing its philosophical foundation. Meanwhile, al-Faruqi is widely known as a figure who put forward the idea of the Islamization of science, not only in the form of a philosophical foundation but also a methodological offer and action to make it happen.<sup>10</sup>

Syarif Hidayatullah State Islamic University Jakarta, as the first IAIN to be converted to UIN in 2002, has spearheaded the success of the Ministry of Religion in carrying out the vision and mission of

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<sup>1</sup>Hendri Hermawan Adinugraha, Ema Hidayanti, Agus Riyadi, "Fenomena Integrasi Ilmu di Perguruan Tinggi Keagamaan Islam Negeri: Analisis Terhadap Konsep Unity of Sciences di UIN Walisongo Semarang," *HIKMATUNA : Journal for Integrative Islamic Studies* 4, no. 1 (June 15, 2018): 1, <https://doi.org/10.28918/hikmatuna.v4i1.1267>.

<sup>2</sup>Hassan Hanafi, *Islam in The Modern World* (Cairo: Anglo-Egyptian Bookshop, 1995).

<sup>3</sup>Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, Repr, Publications of the Center for Middle Eastern Studies (Chicago London: Univ. of Chicago Press, 2002).

<sup>4</sup>Mohammed Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers*. (New York: ROUTLEDGE, 2020).

<sup>5</sup>Abdul Mukti Raouf, *Kritik Nalar Arab Muhammad 'Abid Al-Jabiri* (Yogyakarta: LKiS, 2018).

<sup>6</sup>M. Amin Abdullah, *Studi Agama: Normativitas Atau Historisitas?*, Cet. 1 (Yogyakarta: Pustaka Pelajar, 1996).

<sup>7</sup>Seyyed Hossein Nasr, *Islam And Science* (Oxford University Press, 2008), <https://doi.org/10.1093/oxfordhb/9780199543656.003.0006>.

<sup>8</sup>Syed Muhammad Naquib al-Attas, *Concept of Education in Islam* (Kazi Publ. Incorp., 1997).

<sup>9</sup>Ismail Raji Al Faruqi, *Islamization of Knowledge: General Principles and Work Plan* (Herndon, USA: The International Institute of Islamic Thought (IIIT), 1989).

<sup>10</sup>Imtiyaz Yusuf, "Ismail Al-Faruqi's Contribution to the Academic Study of Religion," *Islamic Studies* 53, no. 1/2 (2014): 99–115.

Islamic education, more specifically the Faculty of Tarbiyah and Teacher Training which is also one of the oldest faculties. This faculty has a number of potentials that can support the improvement of the quality of Islamic Religious Education, even more generally because teachers who reach all levels of education are born from this place.

However, there are challenges that must be answered, one of which is the gap between classical (Islamic) and modern (Western) scholarship. This was recognized in the 2015-2019 Directorate General of Education Strategic Plan of the Ministry of Religion. In this context, we need to look further into the development concept of the Islamic and general education integration as well as lecturers' understanding of scientific integration at the practical level at FITK UIN Jakarta. These two things are the main arguments put forward as starting materials in this study in order to be the answer in realizing the goals of Islamic education.

Observing the background described above, the foci of this study are: 1) The development concept of the Islamic and general education integration in the Faculty of Tarbiyah and Teacher Training UIN Jakarta; 2) FITK lecturers' understanding of scientific integration.

Several studies related to the knowledge integration, especially Islamic and general education, have been carried out. Regarding the process of scientific integration at UIN Jakarta, the researchers considered the findings of Rifai, Fauzan, Sayuti, and Bahrissalim to be underlined.<sup>11</sup> The three concluded that UIN Jakarta had not formulated an operational policy related to the implementation of scientific integration in the teaching and learning process. The lecturers rely on their own creativity to translate what they perceive as a learning process with a scientific integration approach. In addition, no written implementation strategy was found. Each faculty also works independently to develop a scientific integration model. Even though it was carried out five years ago, this research is still useful as a starting point for observing the current conditions at UIN Jakarta, especially in the FITK environment. Meanwhile, a study by Faizin<sup>12</sup> shows that the integration model at the school refers to the webbed learning method with a thematic approach, i.e. linking learning materials to the application of everyday life and current situations. Islamic Religious Education is presented contextually by paying attention to what is in the surrounding environment with existing themes.

Another similar study is from Nurhidayati which looks for the process of integrating science and religion learning in an Integrated Islamic Junior High School and how the level of success is in fostering students' morals. This study found the fact that there are obstacles related to the ability of teachers to integrate learning. Nurhidayati suggested the intensity of training for teachers in order to

<sup>11</sup>Nurlena Rifai, Fauzan Fauzan, and Bahrissalim Bahrissalim, "Integrasi Keilmuan Dalam Pengembangan Kurikulum Di Uin Se-Indonesia: Evaluasi Penerapan Integrasi Keilmuan UIN dalam Kurikulum dan Proses Pembelajaran," *TARBIYA: Journal of Education in Muslim Society* 2, no. 1 (June 29, 2014): 13–34, <https://doi.org/10.15408/tjems.v1i1.1108>.

<sup>12</sup>Afif Faizin, "Integrasi Pendidikan Agama Islam Dan Mata Pelajaran Umum Di SMP Tara Salvia. Jakarta: UIN Jakarta." (Jakarta, UIN Syarif Hidayatullah Jakarta, 2018).

implement the integration of learning in the classroom.<sup>13</sup> Meanwhile, Subari, Nasution, and Mardianto (2018) in their study found the fact that the 2013 Curriculum (K-13) has a strong vision of integration between spiritual, intellectual, and social aspects. What is also important to note from this literature-based research with content analysis approach is that K-13 has a number of basic principles of integrative learning: character integration, multidisciplinary integration, differentiated integration, and integrated (thematic-integrative) learning principles.<sup>14</sup> Zain and Vebrianto (2019) in their research on the Integration of Science and Islam in Science lessons still observe the dichotomy between general science and religion. The second finding that deserves attention is that the teacher has not been able to clearly determine the indicators of student's success in the integrated learning process with religious material in the cognitive, affective, and psychomotor domains.<sup>15</sup> Therefore, similar research is still very relevant to be carried out, especially to ensure the successful integration of Islamic and general knowledge in the field of education or to photograph its development at UIN Jakarta, especially at Faculty of Educational Sciences (FITK), within the Ministry of Religious Affairs.

This article comes from the results of intensive fieldwork (field research) for six months in 2020 at FITK UIN SyarifHidayatullah Jakarta. In addition to data in the form of documents, the data in this paper were obtained from a series of in-depth interviews and participant observation to stakeholders in this faculty at both the undergraduate and postgraduate levels with a total of 16 study programs. This study used qualitative research with a case study approach and phenomenology.

The first part of this article discusses in detail how the concept of developing the integration of Islamic education and general education is applied at FITK UIN Syarif Hidayatullah Jakarta. The second part of this article discusses the understanding of FITK lecturers on the concept of scientific integration.

## **B. The Development of the Integration of Religion and General Science: The Case of UIN Syarif Hidayatullah Jakarta**

The discourse on "integration of the sciences" at UIN Syarif Hidayatullah Jakarta—hereinafter written as UIN Jakarta—has started since 1998 and was reaffirmed as IAIN changed to UIN based on the issuance of Presidential Decree No. 031 of 2002. Through this transformation, UIN Jakarta is expected to be a pioneer in the internationalization and globalization of PTKI toward a superior and competitive research university.<sup>16</sup> In addition, the transformation mandate requires the integration of religious knowledge into other sciences, so that there is no longer a dichotomization between the

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<sup>13</sup>Siti Nurhidayati, "Integrasi Pembelajaran Sains Dan Agama Dalam Pembinaan Akhlak Siswa SMP IT Nur Hidayah Surakarta" (Yogyakarta, 2019).

<sup>14</sup>Zamiat Subari and Wahyudin Nur Nasution, "NILAI-NILAI INTEGRASI ILMU PENGETAHUAN DALAM KURIKULUM 13," 2013, 19.

<sup>15</sup>Zarima Zain and Rian Vebrianto, "Integrasi Keilmuan Sains Dan Islam Dalam Proses Pembelajaran Rumpun IPA," 2017, 6.

<sup>16</sup>LPM UIN Syarif Hidayatullah Jakarta, "Renstra UIN Syarif Hidayatullah Jakarta 2017-2020," 2017.

religious sciences and the secular sciences. The integration of general science and religious knowledge actually started when this institution began to develop itself through the concept of "IAIN with a wider mandate," especially after transforming into UIN.

This conversion step began to intensify during the leadership of Azyumardi Azra, with the opening of the Department of Psychology and Mathematics Education at the Tarbiyah Faculty, and the Department of Economics and Islamic Banking at the Sharia Faculty in 1998.<sup>17</sup> The ever-increasing escalation of the community's need for an integrated education—by not medicating between religious and general education—found its momentum when IAIN transformed into UIN. To answer the global challenges of education, UIN then opened faculties outside the concentration of Islamic religious disciplines, starting with the opening of the Faculty of Medicine and Health Sciences as the first general faculty in the realm of Islamic universities under the Ministry of Religion of the Republic of Indonesia. The change from IAIN to UIN turned out to not only fulfill the expansion of the mandate, but further beyond. This was marked by a holistic-integralistic change in the scientific paradigm.

Various new policies were then formulated to reinforce the scientific paradigm at UIN Jakarta as well as to find a suitable scientific integration model for the oldest Islamic university in Indonesia. The long span of time starting from the establishment of the Academy of Religious Sciences (ADIA) in 1957, then IAIN, to the transformation into UIN Syarif Hidayatullah Jakarta, has been an extraordinary experience for this almost 62-year-old Islamic higher education institution (AAKK Bureau, 2018). The metamorphosis of ADIA-IAIN-UIN with the opening of new faculties with a variety of Islamic and general disciplines that blend together shows that there has been a coherent knowledge integration. This is why, Azyumardi Azra—the first rector of UIN Jakarta—offered the concept of “reintegration” or “dialectic” or “dialogic integration” between scientific field. This is because the experience of normative-pragmatic knowledge integration has been occurring in the past. Several expansions of faculty names, at least, show this integration effort, such as the Faculty of Tarbiyah and Teacher Training, the Faculty of Da'wah and Communication Studies, the Faculty of Adab and Humanities, and almost all the names of the faculties reflect the spirit of scientific integration.

The concept of "reintegration" offered and initiated by Azyumardi Azra was then formulated philosophically in a textbook entitled: "*Integrasi Ilmu Agama dan Ilmu Umum* [Integration of Religious and General Sciences]" published in 2005 (Anshori, 2018). This book was compiled in an effort to realize one of the missions of UIN Jakarta to carry out reintegration of scientific epistemology, so that there is no longer a dichotomy between general sciences and religious sciences. One year later, in 2006, an academic book was published with the title: "*Integrasi Keilmuan: UIN Syarif Hidayatullah Jakarta Menuju Universitas Riset* [Scientific Integration: UIN Syarif Hidayatullah Jakarta toward a Research University]." Eight years later, in 2014, a book entitled "*Muqaddimah Integrasi* [Integration

<sup>17</sup>Biro AAKK UIN Syarif Hidayatullah Jakarta, "Pedoman Akademik Program Strata Satu 2018/2019.," 2018.

Muqaddimah]" was re-written by the academic community of UIN Jakarta by discussing critically and reflectively the conceptual dilemmas of the scientific integration program and its implementation in the context of UIN Jakarta as the first IAIN to transform into UIN.

Finally, in 2016, Dede Rosyada—who at that time was still the Rector of UIN Jakarta—wrote a book entitled: *"Islam dan Sains: Upaya Pengintegrasian Islam dan Ilmu Pengetahuan di Indonesia [Islam and Science: Efforts to Integrate Islam and Science in Indonesia]"* which translates and describes abstract philosophical ideas about the integration of science that has been developed into various axiological-practical domains of higher education, taking the setting of UIN Jakarta. The author offers a variety of approaches for integrating knowledge in the curriculum and learning systems, research, empowering UIN input supplying institutions such as Islamic boarding schools and developing alumni competencies so that they have competitiveness in the job market in the era of regional and international economic openness and cooperation.

The long discourse on the concept of scientific integration at UIN Jakarta has only been formally stipulated through the Decree of the Rector of UIN Syarif Hidayatullah Jakarta Number 864 of 2017 concerning Guidelines for the Integration of Science at UIN Syarif Hidayatullah Jakarta. This aspect of legality directly provides more practical direction as a reference for the implementation of the knowledge integration at UIN Jakarta, especially as the three criteria among the five mentioned in Article 4 (Target): (1) the creation of integration between religious knowledge and other sciences; (2) the growth of new knowledge through the implementation of degree programs; (3) the creation of a professional workforce in a more diverse field.

UIN Jakarta does not set a "blueprint" in terms of the scientific integration paradigm, in contrast to several other UINs which have formally standardized the paradigmatic style of their chosen science integration model.<sup>18</sup> As the oldest Islamic higher education institution in Indonesia, the experiences of discourse and the application of methodologies regarding the integration of science in its academic environment are unique by "allowing" this scientific integration process to run naturally within the paradigmatic framework of knowledge. The dialogical process as part of the answer and response to the scientific integration model at UIN Jakarta continues to flow, so that it is always open to all improvements and changes, is flexible and not rigid, as a characteristic of the philosophical approach to the scientific paradigm.

The discourse on the implementation of scientific integration also received a serious response from Muslim intellectuals in the country, who gained momentum through the transformation of IAIN to UIN. The synergy between the government as a policy maker and the academic community at Islamic universities has created a shared awareness of the need for the integration of science as an effort to reposition science and religion in a parallel and complementary position. The Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education, through article 10 paragraph

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<sup>18</sup>M Atho Mudzhar, *Integrasi Ilmu dan Agama : Mencari Suatu Paradigma* (UIN Syarif Hidayatullah Jakarta, 2018), 11.

(1), mandates that "the field of science and technology is a collection of a number of trees and branches of knowledge that are arranged systematically." The explanation as to what is meant by the field of science and technology is stated in paragraph (2) with the editorial, "the field of science and technology as meant in verse (1) consists of: the field of religious sciences, the field of humanities, the field of social sciences, the field of natural sciences, the formal sciences, and the applied sciences."<sup>19</sup>

The response of academics in formulating the concept of scientific integration at the Islamic university level is indeed diverse, but basically it still refers to a common basic need, i.e. the need to revitalize the Islamic paradigm in the context of Islamic science development, which so far the Islamic scientific tradition is still considered inferior in the midst of the superiority of western science tradition. IAIN Jakarta as the first campus that transformed into UIN initiated the interaction of open and dialogical sciences between "Islamic Religious Sciences" and "Secular Science" which ultimately formed a "collaborative synthesis" between the Islamic epistemological tradition and Western methodology. Interestingly, even though UIN Jakarta is the first to transform into an Islamic university, it is almost certain that after two years of its journey, it still does not have a "blueprint" on a formal scientific framework as the basis for UIN's work.<sup>20</sup>

The consequences of changing IAIN to UIN throughout Indonesia have made every IAIN carry the mandate of scientific integration as a "wider mandate" that must be able to develop itself in accepting a wider mandate. The entry of general faculties, such as Medicine, Economics, Socio-Politics, and Information Technology, is a new challenge for UIN in building an integrative scientific paradigm.<sup>21</sup> The transformation of IAIN to UIN until 2019 has reached 17 units spread throughout Indonesia, i.e. UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Jati Bandung, UIN Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, UIN Syarif Kasim Riau, UIN Maulana Malik Ibrahim Malang, UIN North Sumatra, UIN Walisongo Semarang, UIN Ar-Raniry Aceh, UIN Raden Fatah Palembang, UIN Sunan Ampel Surabaya, UIN Mataram, UIN Imam Bonjol Padang, UIN Antasari Banjarmasin, UIN Sultan Thaha Saifuddin Jambi, UIN Raden Intan Lampung, and UIN Sultan Maulana Hasanuddin Banten.<sup>22</sup>

According to Azyumardi Azra—the first rector of UIN Jakarta—the conversion of IAIN to UIN Jakarta was based on the idea of "knowledge reintegration."<sup>23</sup> This is commonly referred to as dialectic, or dialectical integration, between "Islamic Religious Sciences" and "Secular Sciences." According to the perspective of UIN Jakarta, all epistemology of science comes from Allah, which is manifested through the verses of *Qur'aniyah* and *Kauniyah*. The influence of Seyyed Hossein Nasr's thought appears, which states that the Word of Allah embodied in the Qur'an is an existence that resembles the universe and all the things contained in it. Allah "wrote" about all events in "Lauhul

<sup>19</sup>Kementerian Agama RI, "Renstra Ditjen Pendis 2015-2019.," 2015.

<sup>20</sup>Ari Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam* (Alwasat, 2018).

<sup>21</sup>Tim Penyusun, *Pedoman Implementasi Integrasi Ilmu Di Perguruan Tinggi Keagamaan (PTKI)* (Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam, 2019).

<sup>22</sup>Kementerian Agama RI, "Renstra Ditjen Pendis 2015-2019."

<sup>23</sup>Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam*.

Mahfudz" long before the process of human creation; a symbolism that plays an important role in Islamic cosmology. According to him, the Qur'an is distinguished by its "written" form (*tadwini*) which contains Qur'aniyah verses and the "ontological" which relates to cosmic existence (*takwini*).<sup>24</sup>

The developed concept of scientific reintegration was then carried out at three levels, i.e.: first, the level of philosophy and epistemology; second, the level of the curriculum; and third, the level of the faculty and academic program. Dialectics or scientific "reapproachment" is based on (1) a comprehensive thinking system of Allah's knowledge, the source of knowledge from Allah, but not all of it is revealed and other knowledge of Allah that exists in the universe; (2) world view using the Qur'an and Sunnah as a source of knowledge. In subsequent developments, the discourse on scientific integration at UIN Jakarta is summarized in a motto that describes—according to Isa Anshori's conclusion—"Knowledge", "Piety", and "Integrity."<sup>25</sup> Integrity, therefore, is the moral responsibility of a scientist to build beneficial values to the people through a series of implemented scientific integration concepts.

The elaboration of the UIN motto which is always included in every UIN Jakarta Academic Guidebook comes from the speech of the next UIN Jakarta Rector, Komaruddin Hidayat, at the 67<sup>th</sup> Graduation Ceremony of the 2006/2007 academic year. Komaruddin explained that knowledge means that UIN Syarif Hidayatullah Jakarta is committed to creating intelligent, creative, and innovative human resources. UIN Syarif Hidayatullah Jakarta wants to play an optimal role in learning, discoveries, and engagement of research results to the public. This commitment is a form of responsibility of UIN Syarif Hidayatullah Jakarta in building the human resources of a Muslim-majority nation. UIN Syarif Hidayatullah Jakarta wants to be a source of formulation of Islamic values that are in line with modernity and Indonesianness. Therefore, UIN Syarif Hidayatullah Jakarta offers Islamic studies, social studies, politics, and economics as well as modern science and technology including medicine in the perspective of science integration.<sup>26</sup>

Piety is an understanding that UIN Syarif Hidayatullah Jakarta is committed to developing inner quality in the form of piety among the academic community. Individual piety (which is reflected in the term *habl min Allah*) and social-to-social piety (reflected in *habl min al-nas*) is the basis for the academic community of UIN Syarif Hidayatullah Jakarta in building wider social relations. Integrity implies that the academic community of UIN Syarif Hidayatullah Jakarta is an individual who makes ethical values the basis for decision making and daily behavior. Integrity also implies that the academic community of UIN Syarif Hidayatullah Jakarta has confidence and respects other groups<sup>27</sup>.

The description of knowledge, piety, and integrity in the motto of UIN Jakarta which is attached to and becomes a "source of ethics" for all academics, is almost entirely a conceptual

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<sup>24</sup>Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam*.

<sup>25</sup>Abudin Nata et al., *Integrasi Ilmu Agama Dan Ilmu Umum* (Rajawali Press, 2005).

<sup>26</sup>Biro AAKK UIN Syarif Hidayatullah Jakarta, "Pedoman Akademik Program Strata Satu 2018/2019."

<sup>27</sup>Biro AAKK UIN Syarif Hidayatullah Jakarta.



derivation of Azyumardi Azra's speech at the inauguration of IAIN to become UIN Syarif Hidayatullah Jakarta, as quoted below:

"Through this State University, we want to build the integration of knowledge, faith, charity, and morals. Because in this way we can build a whole person, i.e. a person who has self-confidence and can seize opportunities in global competition through mastery of knowledge and professional skills, as well as having mental resilience through tough faith and noble character."<sup>28</sup>

Interestingly, the three words that become the motto of UIN Syarif Hidayatullah Jakarta seem to be in harmony with the triadic concept of the scientific paradigm: ontology, epistemology, and axiology which are the main bases for philosophical questions, including questions about what we want to know, how to get that knowledge, and its value for human use. If ontology is an effort to explore the sciences, knowledge or *'ilm* is an extraordinary gift that Allah has given to humans. A series of thinking activities, reading reality, interacting with others and the environment, will form their awareness of the existence of the Most Expansive even though untouched by empirical knowledge.

On the other hand, at the same time, the epistemological space is welcome to discuss all processes regarding where knowledge is obtained. Piety, of course, makes it possible to build two-way communication: vertical which continues to be built on the awareness that all knowledge comes from Allah, so that our attitude to respect knowledge and sanctify it is because all knowledge only comes from Allah. Horizontal communication between humans and others always revives the dialectical space between knowledge and values, between knowledge and reality, which coherently forms moral values and virtues that are beneficial for all human life.

The axiological response that discusses "value" as a virtue that is generally recognized as the result of practical knowledge is coherent with the word "integrity," which is placed last in the series of UIN Jakarta's motto. The word "integrity," as interpreted by Komaruddin Hidayat, seems to connote "usefulness of knowledge," as emphasized that integrity means "the academic community of UIN Syarif Hidayatullah Jakarta is an individual who makes ethical values the basis for decision making and daily behavior," which is a reflection of the axiological foundation in the scientific paradigm.

The continuous effort of the concept of scientific integration continues even though there appears to be a slight shift in the paradigmatic model which previously placed scientific integration on the "dialogic integration" model with other approaches of the "synthesis" method. This can be seen from the book *Integrasi Ilmu Agama dan Ilmu Umum* [Integration of Religion and General Sciences] which at the end quotes Mukti Ali's opinion about the scientific cum doctrinal approach that must be used and the scientific cum *suigeneris* approach that must be applied in integrating religious and general sciences. In this concept, it is possible to develop various trans-disciplinary or multi-disciplinary approaches that are applied more transparently in seeing other disciplines.<sup>29</sup>

<sup>28</sup>Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam*.

<sup>29</sup>Anshori, *Paradigma Keilmuan Perguruan Tinggi Islam*.

Even though there were ups and downs in the process of scientific integration in the academic community of UIN Jakarta—not to mention that it has not been institutionalized—considering the lack of dissemination and the absence of a special institution or partner who is concerned with socializing, developing, and revitalizing the concept of scientific integration, UIN Jakarta still becomes a leading Islamic university in Indonesia.

### C. The Direction of Scientific Integration in the Faculty of Tarbiyah and Teacher Training

Apart from being the oldest faculty at UIN Jakarta, FITK is the first faculty to open a department in general disciplines before transforming into UIN in 2002. Normatively, the integration of religious and general knowledge at FITK has become a coherent part of academic activities, especially their close relation to the Islamic academic environment. Lecturers or students are generally accustomed to quoting verses from the Qur'an and hadith in their papers to simply show that there is a correlation between general sciences and religious sciences. So far, scientific integration is still understood conceptually-pragmatically. It has not been normative-applicatively agreed on how this scientific integration method is agreed upon, formulated, to be in line with academic needs.

Since the transformation of IAIN to UIN and the opening of new faculties at UIN Jakarta, so far, no suitable pattern has been found for the direction of scientific integration, both at the university level and especially at the faculty level. This is due to the ontological, epistemological, and axiological complexities at the conceptual level in determining the pattern of the relationship between science and Islam. On the other hand, both must have relevance to the formulation of curriculum, research, and teaching as well as other separate aspects. The ontological discourse on scientific integration is still not finished. Epistemologically, it still needs improvement. However, axiologically, it seems that an academic climate has been formed, in which the works of Muslim intellectuals—whether those from the early or contemporary generations—are used as references in academic activities rather than taking the works of non-Muslim scientists as references.<sup>30</sup>

The tentative finding of this research shows that FTIK is still looking for pattern of integration of science management that can be applied as a model for the concept of integration of science and Islam. This concept can be implemented for all academic activities not only by citing scientific works that refer to the sources of the Qur'an and the Sunnah just as a form of justification for the compatibility between science and Islam. The result of integration of science discourse discourse has encouraged the FITK community to be able to provide a balanced portion between science as scientific work and at the same time, it pragmatically can be useful for human life.

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<sup>30</sup>Sururin Sururin et al., "Ideological Path of Science and Islam Integration in The Context of University Management," in *Proceedings of the Proceedings of the 5th International Conference on Education in Muslim Society, ICEMS 2019, 30 September - 01 October 2019, Jakarta, Indonesia* (Proceedings of the 5th International Conference on Education in Muslim Society, ICEMS 2019, 30 September - 01 October 2019, Jakarta, Indonesia, Jakarta, Indonesia: EAI, 2020), <https://doi.org/10.4108/eai.30-9-2019.2291196>.

## 1. Findings of leaders

The informants, from whom data on the development of Islamic and scientific integration were obtained, were all leaders at the degree program level (head or secretary of the department), both undergraduate and postgraduate programs, and leaders at the faculty level, i.e. the deans and their vice deans. All informants amounted to 18 people. Apart from leading, they are lecturers at FITK who have been teaching for more than ten years. During the interview process, the researcher made recordings to ensure accuracy in reporting.

### a) The concept of scientific integration

In general, the concept of Islam and science integration that is understood by the leaders is synchronization between religious knowledge and general science. Science looks different empirically, but actually comes from the same source. Kuntowijoyo mentions integration of science as "integralisation of science in which we have been trapped by modernism stream that leads to differentiation, autonomization, and desacralization of science. Post modernism should be able to restore the independence of separated knowledge, reuniting religion and science, revelation and ratio.<sup>31</sup> All knowledge is considered to come from Allah, so whatever the name of the knowledge is, it actually comes from the same source.<sup>32</sup> Separation and naming of knowledge is just a specialization to make it easier to pronounce. There is no dichotomy in science as a scientific paradigmatic concept at UIN Jakarta. Therefore, integration is a continuous dialogical process, either at the epistemological, ontological, or axiological levels. Sayyid Hosen Nasr has proposed the concept of integration of knowledge in Islam in which the knowledge is inherently religious. Moreover, he concludes that the Qur'an is one of sources of Islamic science ('ilm) and it has its sacred quality and nature.<sup>33</sup> Integration argument put forward by the leaders of UIN Jakarta corresponds to Sayyid Ahmad Khan (d.1898), a modernist reformer, who argued that God's words cannot contradict his work i.e nature. Therefore, he pointed out that the Qur'anic verses are not in contradiction with scientific reasons.<sup>34</sup>

Scientific integration is not only important, but also must be done as a form of moral responsibility of Islamic universities. As a civilization, Islam has a series of past histories that excel in the field of science. It is difficult not to say that the greatest legacy of this civilization is "perennial" science whose intellectual genealogy is built from generation to generation, weaving a tradition that "sacralizes" science.<sup>35</sup> Islam has experienced the glory of knowledge through the greatness of the philosophers with mastery in the fields of science and religion at the same time. Islam is a superior

<sup>31</sup>Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, Cet. 1 (Jakarta : Ujung Berung, Bandung: Teraju ; Didistribusikan oleh Mizan Media Utama, 2004), 58.

<sup>32</sup>Nata et al., *Integrasi Ilmu Agama Dan Ilmu Umum*.

<sup>33</sup>Samer Akkach, "'Ilm: Science, Religion and Art in Islam,'" n.d., 29.

<sup>34</sup>Hakan Çoruh, "Relationship Between Religion and Science in the Muslim Modernism," *Theology and Science* 18, no. 1 (January 2, 2020): 3, <https://doi.org/10.1080/14746700.2019.1710355>.

<sup>35</sup>Seyyed Hossein Nasr, *Intelektual Islam: Teologi, Filsafat Dan Gnosis* (Yogyakarta: Pustaka Pelajar, 2009), 33.

people, so the spirit of maintaining Islamic values and excellence in science and religion is the responsibility of every Muslim. UIN, as an Islamic campus, is of course responsible for restoring these advantages through scientific integration activities. This is in line with the message contained in the university's vision and mission that has been formulated since 2012.

By referring to the history of the glory of Islam in the past, integration is not interpreted as merely "applying verses" into knowledge, but on the contrary, the verses that are spread out both "*takwini*" and "*tadwini*" have inspired Muslim scientists and philosophers in developing and building their scientific paradigm. Unlike the term "knowledge" and "wisdom" in the West tradition, the terms "*ilm*" and "*hikmah*" are known in Islamic tradition and both of which are almost impossible to separate. Knowledge and wisdom clearly come from the same source, namely the Qur'an and this is practiced as a whole by Muslim scientists, so it is almost certain that what they mean by "knowledge" (knowledge and wisdom) is always associated with sacred knowledge that comes from God.<sup>36</sup> They study chemistry, mathematics, physics, medicine, or music precisely because they succeeded in abstracting Allah's verses, both expressed and implied, by paying attention and thinking integrally and holistically. They do this without the need to dichotomize, whether it is science that comes from the activity of reason, or religious knowledge that is obtained intuitively through the truth of revelation.

The knowledge integration, therefore, as developed in the academic community at UIN, is an internalization of philosophical views. At a pragmatic level, every lecturer must be able to absorb and actualize scientific values in an integrative way. The key to this integration lies in the personal qualities of an educator, not in their authoritative policy slogans. Lecturers who understand the concept of scientific integration will tend to use an inductive frame of mind instead of deductive reasoning. Thinking scientifically means integrating science and religion without segregating between them.

However, there are times when it is necessary to separate general science and religious knowledge. This separation, however, is not based on the ontological aspect, but is limited to the need for a categorical grouping of idiographic and nomothetic sciences. The spirit of integration, however, must still be understood not in the context of "Islamizing" general knowledge and then becoming as if it is "Islamized" through religion. What is emphasized, however, is the dialectical process with various social realities through the internalization of Islamic values itself.

The difference, of course, is only at the level of separation of scientific fields, not in the matter of separation between groups of religious sciences and groups of general sciences. This general view of scientific integration, in the end, can explain how every academic community at UIN Jakarta sees the conception of the integration of Islam and science in one perspective. All believe that integration is an added value or advantage for UIN as a religion-based campus. This spirit of integration has been inflamed since the transition from IAIN to UIN since 2002, marked by the opening of a general degree

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<sup>36</sup>Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*, Brill Classics in Islam, v. 2 (Boston ; Leiden: Brill, 2007), 37.

program accompanied by guidelines from the university that alumni must master the practice of worship, *fiqh*, and so on. This is an integral part of the concept of knowledge integration at UIN itself.

It must be admitted that at the level of practice at the faculty level, there is no uniform implementation of the concept of integration of Islam and science in each department. In fact, sometimes in one department, lecturers individually carry out what they understand as integration. This is due to the fact that a standardized model of scientific integration has not been made, except for general guidelines for integration, which as a whole refer to the university's vision and mission. So far, the concept of scientific integration which is considered applicable by the leaders at FITK can be observed in two types.

The first group belongs to the “normative-pragmatic” category. They generally correlate or contextualize teaching materials with verses that are considered relevant. On the other hand, conversely, the verses in the Qur'an are explained from the point of view of the (general) science being studied. Broadly speaking, this group believes that all sources of knowledge do come from the Qur'an and, therefore, the Qur'an should be one of the references and guidelines in understanding phenomena that occur in everyday life. Even this still seems partial because this method is only applied by certain lecturers who are aware of the concept of knowledge integration and are their moral responsibility as a Muslim.

For example, in the field of science, when discussing planet earth, lecturers make a scale of the size of the earth compared with other planets in the solar system, then with other solar systems in one galaxy, then compared with the number of galaxies reaching 300 billion. Next, students were asked to see how small humans are. In this way, students are invited to admire the greatness of Allah as the Great Creator.

For the second example, one of the verses in the Qur'an reads, “Do they not look after the camels; how was it created?” (Alghasyiyah, 88:15). This verse is then considered as a bioprocess in biological science and what technology is needed in the process. For students, things like this are a kind of task of ideas for how to make Islam and science go hand in hand.

This integration process is mostly carried out in science-based degree programs, i.e. by including a spiritual foundation in the form of verses from the Qur'an or Hadith in their syllabus and lesson plans. However, they admitted that not all topics being discussed can be found relevant in the religious text.

The second group can be categorized into the "dynamic-progressive" type, because substantively, the concept of integration is widely understood, not only in the context of the academic environment, but more broadly on how the integration of science can become integral to various social realities. They articulate Islamic values through dynamic interactions with their social environment. Different from the first type, scientific integration by this group is not seen as merely a justification through quoting holy verses, or only matching religious arguments with general sciences.

However, integration is to instill Islamic values in all life holistically. For this group, scientific integration is a mirror of overall morality which can be felt concretely by the community.

Different from the first type which only includes verse foundations for the topic being discussed, this second type focuses more on efforts to build a holistic-integrative scientific tradition through reading the scientific traditions of the past, absorbing the moral values that have been built, then integrating them in context of social life as a whole. Therefore, in this way, the built tradition will have an impact on changing the character of students as part of the object in a large pattern of scientific integration applications in the academic world—even it can have implications for society in general. According to this group, the concept of integration does not need to be specified in the form of a syllabus or lesson plans, because this is considered to actually hinder creativity. Furthermore, scientific material can even become ambiguous when it is devoted to reflecting scientific integration in certain respects.

A good example from a lecturer at UIN can also be assessed as part of the integration of science and Islam. This is because good example is itself a teaching of Islam. Knowledge is the light of Allah; there is no branch of knowledge that is not related to Allah. Therefore, every knowledgeable human being should be an ambassador of religion in any environment, not only on campus. This kind of awareness will be easier to obtain if the lecturer from the beginning understands that the nature of knowledge comes from Allah.

In its application in the classroom, for example when teaching cross-cultural understanding courses, the lecturer invites students to assess whether attitudes or behaviors in a culture being studied are contrary to Islamic values or not.

Moreover, the integration process at the practical level is still a challenge. Even though the integration of science, Islam, humanity, and Indonesianness has been the faculty's vision for a long time, scientific applications have not been seen to be carried out carefully. The development itself only started when UIN was led by Prof. Dr. Dede Rosyada, who served as rector in the 2015-2019 period, and held a number of workshops that emphasized the need for all degree programs to develop scientific integration. However, until now, the concept and execution at the degree program level is still unstable.

So far, the development of scientific integration at FITK has begun to find a bright spot since the establishment of the guidelines for making syllabus and Semester Learning Plans (RPS) by the UIN Jakarta Quality Assurance Institute (LPM) through a number of workshops in 2017 to 2018. LPM is very helpful in how to incorporate scientific, Islamic integration, and Indonesianness in the RPS, as well as any items that can be categorized as part of the integration concept, including the RPS format.

Regarding the use of the RPS format and syllabus by LPM, science programs such as Biology, Physics, and Chemistry seem to be more serious in following up. However, only about 30 percent of lecturers use the LPM format. The obstacle is the absence of lecturers at meetings about integration

and the lecturers' low knowledge of religious arguments. For science lecturers who do not have a madrasa or Islamic boarding school background, correlating topics with verses from the Qur'an or Hadith is not an easy task. Therefore, it is hoped that this can be overcome by raising the issue of integration as one of the prerequisites for selecting CPNS lecturers and encouraging integration discussions with lecturers with Islamic scientific backgrounds.

#### **b) Implementation of integration in the curriculum and learning process**

Although it has a vision and mission that verbally mentions integration, each Degree program has not had a special unit to oversee this process. However, some degree programs still encourage lecturers to make lesson plans and syllabus even though those who do it are still at a minimal level. In the Biology Degree program, for example, when the faculty conducts a Key Performance Indicator (IKU) survey related to the latest RPS developments, only less than 30 percent of lecturers who integrate science into the syllabus and lesson plans are monitored.

The same thing happened to the formulation of learning achievement and competence. In general, both refer to the guidelines that exist at the university level, i.e. the form of integration in the formulation of learning outcomes by incorporating morals and piety as part of Islamic values. Meanwhile, regarding the competence of graduates, there are guidelines from the university that alumni must master the practice of worship, fiqh, and so on as a marker of graduates of UIN Jakarta.

Meanwhile, in certain degree programs such as Arabic Language Education, integration is recognized as natural. Integration in this department is considered quite easy to implement at the teaching level. This is because the lecturers in the department are ustaz in their environment, so they carry Islamic values in every teaching and learning process. In addition, the teaching of Arabic has always been directed at reciting the Qur'an. Therefore, the formulation of learning outcomes and competencies that reflect the integration of Islam and science in Degree programs is implied. In practice, students are required to be able to understand what is in the Qur'an in terms of linguistics. Understanding of this linguistic aspect is recognized as a distinction and characteristic of Arabic Language Education students with other degree programs.

Overall, all degree programs have neither held special meetings related to this integration, except for informal chats on the sidelines of general meetings, nor trainings for lecturers. Some of them argued that, again, the difference in understanding of scientific integration was one of the reasons why the meeting and training had not been established. Meanwhile, apart from LPM UIN Jakarta, most degree programs do not have supporting partners to develop the concept of integration. Several informants stated that only the faculty has the authority to create a collaboration program, not the degree program. However, the Degree Program of Biology claims that this degree program has partners who are very helpful in implementing the integration process, i.e. the Association of Biology Lecturers and Biology Education PTKI (Islamic Religious College). This association is considered to be a

place for discussion and looking for good references for the development of scientific integration in the department.

The lack of attention from academics at FITK on the implementation of integration contributes to the lack of books written by lecturers related to integration. It is recorded that only Degree Programs of Chemistry and Social Studies have one of the lecturers having academic work in the form of book that reflects integration. In Degree Program of Chemistry, there is Bukhari Muslim who wrote a book entitled "Islam and Science (Chemistry)" in 2019. This book is a student guide or a kind of module in the same course. In this book, Muslim includes a number of Islamic scholars for discussion. Even in making questions, he tries to invite students to read some verses of the Qur'an from the perspective of modern chemistry.

Until now, journals and discussion forums in all degree programs are still general in nature, as it was before. Although sometimes they talk about integration in lecturer discussions, which on average are held once a week to once a fortnight, discussion forums like this focus more on the scientific field. With the current staff, a number of departments admit that it will be difficult if they have to manage a journal that is specifically targeting for accepting manuscripts with the theme of science and Islam integration.

Most departments have challenges faced in developing integration, i.e.: 1) The concept of integration has not been disseminated evenly to all lecturers; 2) All leaders know about this integration discourse. However, each seems to have difficulty translating it into the learning process because there are no technical instructions for its application even though a Decree (SK) from the Rector already exists; 3) Science lecturers who do not have a religious education background have more difficulty in applying this concept; 4) Policy at the faculty level does not emphasize this concept to departments.

#### **c) FITK support for the scientific integration process**

The majority of degree programs feel that, so far, the new faculties have only made programs toward integration, yet they have not discussed it at a more concrete level. Support for scientific integration from the faculty is judged to be limited to verbal encouragement or to attend forums that discuss scientific integration. Since the rise of this integration discourse in 2017, the faculty is considered to have never discussed or held a special meeting related to how to develop this integration at the teaching level in each degree program.

To develop the concept of integration, a number of supports are expected from the faculties, i.e.: 1) making stricter regulations related to integration; 2) making guidelines and designing curriculum for faculty characteristics; 3) ensuring that general course lecturers integrate the courses they teach with science in the RPS and the syllabus they make; 4) providing a budget for holding workshops or trainings related to integration for all lecturers; 5) creating a consortium to develop



scientific integration; 6) facilitating research toward scientific integration; 7) giving progressive and wider appreciation to every integration effort.

Physically, in terms of learning facilities and infrastructure, FITK is considered very adequate to implement the concept of integration, but this needs to be continued to a more concrete stage in terms of ideas and policies. However, the faculty is still expected to provide flexibility in its application.

## 2. Findings of lecturers

The informants are permanent lecturers (PNS) at the Faculty of Tarbiyah and Teacher Training (FITK), UIN Jakarta, who have been teaching for more than ten years. These samples were taken purposively from each degree program, both undergraduate and postgraduate programs, totaling 18 people. During the interview process, the researcher took notes and audio recordings to ensure that no information was missed. In general, lecturers' understanding of the concept of Islam and science integration can be mapped as follows:

- a. Believing that all kinds of knowledge come from Allah.
- b. Correlating or contextualizing teaching materials with relevant verses, or, conversely, the verses in the Qur'an are explained from the point of view of the (general) science being studied.
- c. Inserting Islamic values when the learning process takes place. Included in this is conveying the power of Allah Almighty in the subjects/units taught or at the practical level, for example, stopping the discussion when the call to prayer is heard.
- d. Discussing theoretical knowledge that does not only come from one scientific tradition, for example only from the Western tradition. In this case, integration means looking for a relationship or connectivity that has previously been rooted, for example the Arab-Islamic tradition. Therefore, every science must be given a historical context, so that students know the origin of the science and the process of its development.

Meanwhile, regarding the course evaluation system that reflects the knowledge integration, all lecturers admitted they find it difficult to include it in the evaluation system, even those whose lesson plans and syllabuses reflect integration. When making UTS (mid-exam) and UAS (final exam) questions, for example, the lecturers admitted that it was difficult to incorporate Islam into the content being discussed. What is mostly done is only observing the behavior or character of students as a consideration in giving the final assessment.

Some of the lecturers admitted explicitly that they did not really know the desired concept in the evaluation that reflected integration. Meanwhile, others admitted that they are doubtful whether their teaching and evaluation system has so far integrated science.

The lecturers apply the integration of Islam and science in classroom teaching based on the concept of integration they understand as discussed above: starting from looking for scripture

references on the topic being discussed, to starting the class with prayer and closing it with *hamdalah* as a form of integration in certain level.

In practice, lecturers have a number of obstacles in applying the concept of integration in the classroom, which include:

- a. Lecturers in science degree programs personally admitted that they are not qualified about understanding Islam, so they have not dared to combine religious knowledge and (Western) education or science they are teaching. Lecturers with this scientific background hope that the campus makes parameters that can be the basis of whether someone is worthy to carry out the scientific integration process.
- b. Lecturers in Islamic degree programs lack knowledge of Western scientific theories. These lecturers realize that a continuous learning process is important even though they do not have to study it in depth.
- c. Lecturer's consistency in integrating scientific knowledge. This group claimed to understand what had to be done, but had personal obstacles in consistently implementing integration, such as in making lesson plans and syllabus or daily teaching.
- d. Input of students with high school backgrounds who are considered lacking an Islamic base. In this case, students with a madrasa education background are considered more receptive to the concept of integration. On the other hand, those who are not from madrasa have a fairly high level of difficulty, especially when they have to implement integration during microteaching or thesis writing.
- e. Mastery of foreign languages (especially Arabic and English) as a gateway to knowledge as well as integration.

To overcome a number of conditions above, the lecturers expect the support provided by the department or faculty (including the campus) to develop the knowledge integration. The lecturers admitted that, so far, the new departments and faculties have made verbal appeals. They hope to receive guidance/training on a more concrete level. On average, the informants admitted that they had long heard about this integration discourse. However, they considered that the faculty had never discussed or held specific training related to its implementation in teaching. They claimed to have translated the concept of integration themselves based on the interpretation they believed in. Therefore, it is natural that the result is non-uniformity.

Lecturers expect support from the department/faculty for a number of things, such as:

- a. holding training or workshops for lecturers related to the implementation of integration in teaching as well as making integration lecture methods;
- b. facilitating the deepening of knowledge that is carried out cross-disciplinary (for example: science lecturers learn about religious studies and vice versa);
- c. making stricter regulations related to integration;

- d. making guidelines and designing curriculum for faculty characteristics;
- e. creating a scientific consortium to develop scientific integration;
- f. facilitating or openly disseminating research and community service guidelines that reflect integration;
- g. providing progressive and broader appreciation to every integration effort;
- h. ensuring that the lecturers involved in team teaching actually teach together in class;
- i. facilitating foreign language classes to accelerate knowledge;
- j. ensuring the availability of knowledge integration sources, especially books in the library.

#### D. Conclusion

In conclusion, scientific integration is still understood as a dynamic discursive space, so that the determination of a particular model or form is not really needed by UIN Jakarta. The nature of science as a guide in revealing the truth is always open to criticism and fluctuates. Therefore, there is no single truth in a scientific tradition. The unestablished integration model—while various UINs in Indonesia have established their scientific integration model—does not mean that UIN Jakarta does not have a “blueprint” regarding the concept of scientific integration. The scientific integration model at UIN Jakarta is coherent with its vision and mission in presenting a university that combines religious knowledge and general science which is expected to become a center for the study of the integration of science and religion. This is in line with the mandate of the 2017-2021 Strategic Plan.

The principles of scientific integration have been strongly stated in a Rector's Decree No. 864 of 2017, thus clarifying the direction of scientific integration within the academic community of UIN Jakarta. The knowledge integration—as intended—is not the same as the Islamization of science (article 2). Therefore, in principle there is no dichotomy of knowledge and each family of knowledge can be harmoniously interwoven without conflict, both between the religious sciences and the general sciences. It is understandable when almost all of the informants we met stated that the source of knowledge is single, i.e. Allah, so that integration is a process of “reunification” of knowledge by not making ontological distinctions.

By stating that the integration of science is not the same as the Islamization of science as in the decree, this shows that science is “non-religious”, so there is no need to Islamize it. By seeing that the source of knowledge comes from Allah, then actually knowledge is sacred and struggling with science, of course, moves into the sacred area, not in the profane area. That is why, studying science is worth worship and, of course, worship absorbs spiritual values as the most fundamental part of Islamic teachings. UIN Jakarta of course develops the concept of scientific integration by maintaining the spiritual values of a science, regardless of whether the sciences are isolated or integrated.

At least, there are two important recommendations that we must convey in this study:

1. It is necessary to develop the concept of scientific integration through a clear paradigmatic framework, accepted and agreed upon by all parties, and as a general guideline in which the operational and technical guidelines provide clearer and more concrete directions and boundaries at the implementation level.
2. To emphasize the direction and purpose of scientific integration at UIN Jakarta, it is necessary to establish a new institution that specifically handles the implementation of scientific integration or can also empower existing institutions by forming a special division tasked with realizing the applicable concepts of the scientific integration model.

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